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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

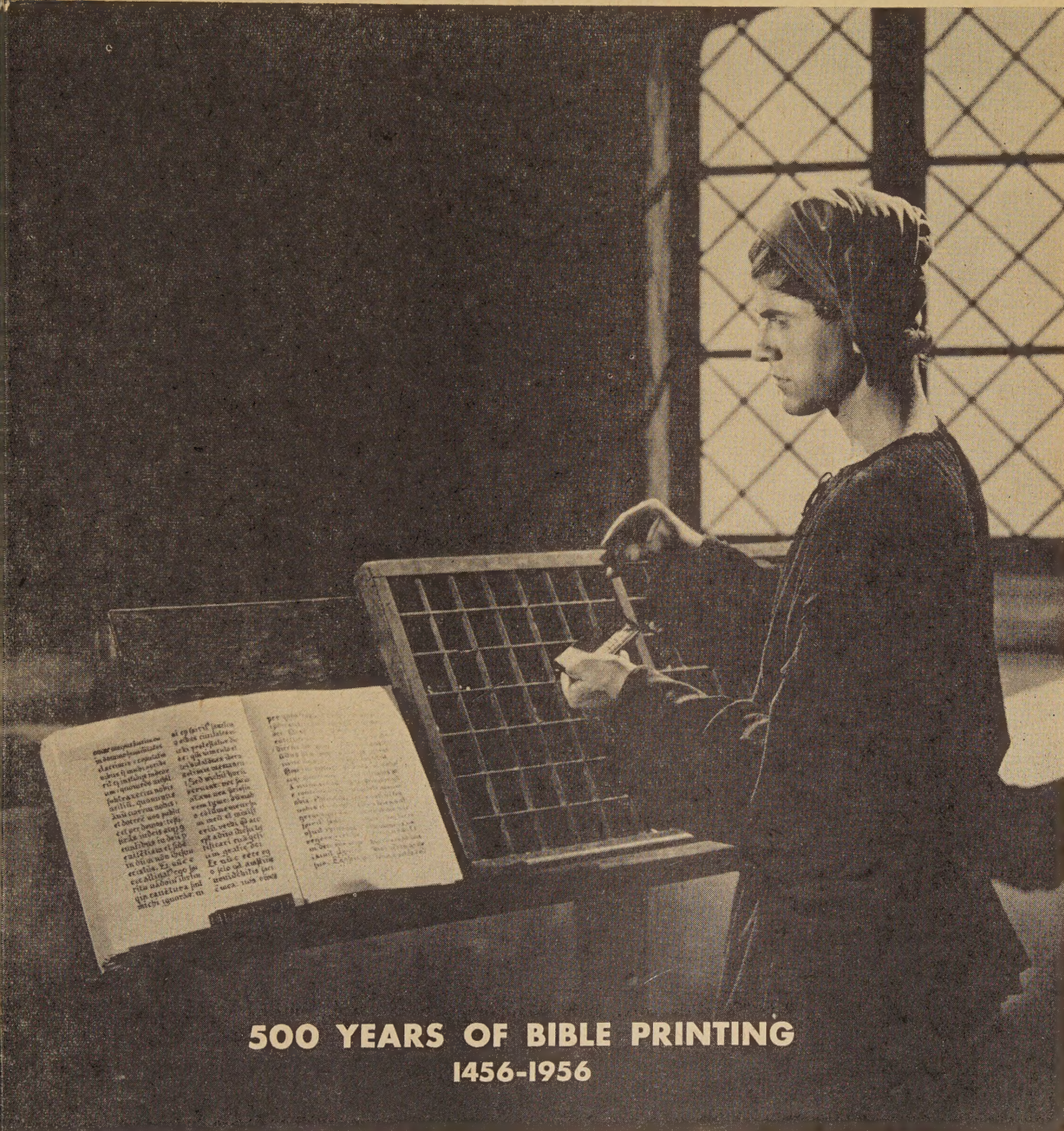
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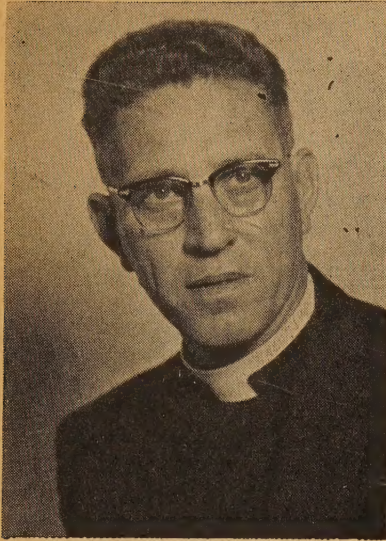
Blair, Nebraska, November 5, 1956

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News and Notes



The Rev. William Larsen
Synodical President

THE REVEREND WILLIAM LARSEN INSTALLED AS SYNODICAL PRESIDENT

The Rev. William Larsen, who was elected president of the U.E.L.C. at the annual convention at Cedar Falls, Iowa, in June was inducted into office by his predecessor, Dr. Hans C. Jersild, at a festive service at First Lutheran Church, Blair, Neb., Oct. 23. Before the solemn rite of induction Dr. Jersild delivered a sermon, Giving Our Bodies as a Living Sacrifice, in which he gave the new president his charge. Dr. Jersild based his sermon on Romans 12:1-8, and pointed out that the service of God must be a complete service in which our selfish selves are completely surrendered to God.

Dr. Jersild said that the duties of the office of the president of synod are those of all Christians and all pastors, but in an intensified degree. He has the duties of the prophetic ministry. He must be a pastor of the pastors. In his teaching ministry both pastors and lay people and people outside his church will look to him for clear Biblical and Lutheran teaching. The synod looks to him for leadership in intersynodical matters. The present great problem is that of merging the synod with two or three other Lutheran bodies. In a small church

body the president becomes the leader of stewardship, and he has the administrative responsibility.

The service started with a long procession of some 60 pastors and clerical dignitaries, a number of which were guests representing other Lutheran bodies. Dr. Fredrik Schiotz, president of the E.L.C., brought greetings, Dr. Herman Siefkes, President of the Iowa District of the A.L.C. brought the greetings of the A.L.C. and Dr. Henry F. Schuh. Greetings were read from Dr. Franklin Clark Fry, president of the U.L.C.A. from Dr. Alfred Jensen, president of the A.E.L.C. and Dr. T. O. Burntvedt, president of the L.F.C. and a number of the others. Personal greetings were brought from the Central Seminary of Fremont, Neb. and the Central States Synod of the U.L.C.A.

President Larsen gave a short response after induction asking for the intercession of the church. He based his remarks on Eph. 3:14-21.

The Rev. Harold C. Jorgensen, pastor of the First Lutheran Church, served as liturgist. The Rev. L. Siersbeck, Secretary of the synod, and Dr. C. C. Madsen, President of Dana College, also had part in the service.

The vice-president of synod, the Rev. J. M. Girtz, presented Dr. Jersild and President Larsen each with a beautiful cross as a gift of appreciation and loyalty from the pastors and the church council of the U.E.L.C.

THE JOINT UNION COMMITTEE MEETS

The Joint Union Committee met at Minneapolis Oct. 25-26 to start the work of implementing the decisions at the annual conventions of the A.L.C. the E.L.C. and the U.E.L.C. The presidents of these bodies reported on the conventions, and the decisive favorable vote for merger. The same officers, Dr. Tillman M. Sogge and Dr. Wm. L. Young were reelected chairman and secretary of the Committee for the next two years.

The business of the meeting will be reported in a later issue.



Dr. C. C. Madsen
President of Dana College

DR. C. C. MADSEN ELECTED PRESIDENT OF DANA COLLEGE

The first official announcement made by the new President, the Rev. William Larsen after his induction into office was that the Church Council on October 23rd had approved election of Dr. C. C. Madsen as president of Dana College. The Board of Education and the Board of Trustees of Dana College had made the election a week earlier, and the Church Council approved their action.

Dr. Madsen was appointed as president at the annual convention in June to succeed Dr. R. E. Morton.

The story of the life of Dr. Madsen appeared in our August 6th issue.

Storm Lake, Iowa—St. Mark's Lutheran Church, on its fourth anniversary, dedicated its parsonage with Pastor C. M. Videbeck, president of Iowa District in charge of the service. Following this service the congregation held a farewell party for Pastor Schattauer and family who leaves to serve Our Savior's Lutheran Church, Council Bluffs, Iowa.

Red Deer, Alberta. Pastor Albert Rasmussen was installed at Trinity United Evangelical Lutheran Church, Red Deer, Alberta, September 26, 1952. He takes charge of this home mission congregation as its second Pastor since its organization October, 1952.

The Junior and Senior choirs, together with visiting pastors were in a procession to the hymn "The Church

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

LUTHERAN UNITY

sometimes wonder if the ordinary reader understands all the discussion about Lutheran merger and Lutheran unity. Let us try to explain the whole situation.

There are sixteen Lutheran church bodies in America and Canada. The largest is the United Lutheran Church with 2,700,000 baptized members. Then there is the Missouri Lutheran Church with some 2,000,000 members. Then there are the three bodies who have voted to merge in 1960, the American Lutheran, the Evangelical Lutheran, and the United Evangelical Lutheran. They have jointly about 2,000,000. There is the Augustana Lutheran with some 500,000, and there is the Wisconsin Synod with some 400,000. Besides that there are several smaller groups.

Basically speaking the Lutherans are divided into two groups, the United Lutheran, the three merging churches, and the Mo. Synod. Wisconsin Synod lines up besides Mo. Synod, and the Augustana Lutheran lines up to line up besides the United Lutheran.

The first two groups, the United Lutheran and the merging churches plus the Augustana Lutheran and the other smaller groups are already cooperating in the National Lutheran Council. So there you have two of the Lutherans cooperating, even though each is independent.

In December the United Lutheran and the Augustana Lutheran Churches issued a joint invitation to all Lutheran bodies in America to meet and "consider organic union as will give real evidence of our faith in the faith." This was recently unanimously approved at the U.L.C. convention at Harrisburg, Pa.

The interested bodies, the invitation added, would be asked "to proceed to draft a constitution and devise organizational procedures to effect union."

Up to now only two bodies have accepted the invitation, the 5,000 Suomi Synod, and the 20,000 American Evangelical Lutheran Church.

The three merging bodies, plus the Lutheran Free Church, 75,000, which we hope will unite in the merger, have decided to act jointly from now on with respect to such invitations.

The Missouri Synod has declined the invitation on the grounds that it could not discuss organic union before a doctrinal agreement has been reached.

How does this whole picture seem to look?

Well, we are now assured of a new church of three, or we hope four, bodies in 1960.

What will happen to the invitation from the United Lutheran and Augustana Churches? We suppose that the Joint Union Committee will give serious consideration to it. But we cannot see that the Joint Union Committee can do very much more than follow the decision. It will have its hands full the next three years in setting up the new church under way.

We have learned a great deal since we started in 1948 to effect the present merger. It takes much work and it takes much patience.

It is to be hoped that the Augustana Lutheran Church will see its way to merge with the United Lutheran. Then we shall have three fairly large Lutheran bodies in America.

But what then? The two-thirds cooperate in the National Lutheran Council now. The other third, the Mo. Synod, will not discuss organic union. The hope is that it may consent to discuss membership in the National Lutheran Council or that all Lutherans may be federated in some agency that may take the place of the National Lutheran Council.

As far as we can see actual organic union of all Lutherans is not just around the corner.

The readers should understand that these negotiations take a long time. Sometimes it takes years for two congregations of the same synod and the same national background to get together. It is impossible to expect these great church bodies just getting together because of some invitation or resolution.

A BISHOP SPEAKS TO PASTORS

A Methodist pastor friend invited us to sit in on an address at a conference of Methodist, where the bishop was to address the pastors. We accepted with great interest, and we found the 40 pastors and the bishop a very congenial group. The bishop talked about the pastor in relation to the church system, in which he finds himself.

The difference between the Methodist system and the Lutheran is this that most of the authority is found in the Methodist conference whereas we speak of the authority of the individual congregation. We had hoped that the bishop might talk theology to his pastors and leave the practical matters to the superintendent, but the bishop delved right into the practical things.

He said that the authority is in the conference, not in the local congregation. How is a pastor to relate himself to such a system? The bishop stated that he hated all force and fascism, yet he felt that if the conference had decided on anything, no man and no congregation should drag their feet.

He also said that he thought the Methodist pastors were called out too often and given too many packages to carry, yet he felt that this was the best system by which things might be done.

So here was a Methodist bishop talking to a group of pastors about getting the necessary funds raised. We may of course rejoice in our Lutheran freedom, but the fact is that we have the same criterion of success: How much do you raise in benevolence? It is not a question of the church, but it is a question of the amount. When

(Continued on page 13)

Church News from here and there

BISHOP ORDASS OF HUNGARY RELEASED

The Lutheran Bishop Lajos Ordass of Hungary was arrested and sentenced in 1949. He was falsely sentenced for willful failure to report an outstanding debt in a foreign country. His sentence was two years. But during that time he was removed from the office of bishop by his own church. During July and August this year the Lutheran World Federation intervened in his behalf and now the Hungarian Government has decided to rehabilitate him and the Ev. Luth. Church in Hungary has nullified its sentence against him. This sentence had no doubt been imposed by pressure from the government. All Christians will rejoice that Bishop Ordass has been cleared and that he is now a completely free man. He seems to hope to get back his office as bishop.

A LETTER TO GENERAL FRANCO

The text of a letter by the pastors of the Spanish Protestant Church to the Spanish Chief of State, General Franco, is now available. The letter was signed in Madrid on the occasion of an extraordinary meeting of all Spanish pastors. The letter reads as follows:

"Your Excellency,

"The undersigned, representing all pastors of the Spanish Protestant Church, address to you the following appeal:

"Our Church has done its utmost to work within the limits so far granted to the Spanish Protestants, continuing to preach the Gospel—a mission which we have pursued in our country for almost a century. On several occasions we Protestants have appealed to you, as well as to the competent authorities, for an extension of our rights. Today we do not want to address a new request to Your Excellency but only

to express our profound grief.

"We have recently been attacked in public by persons of a high religious and ecclesiastical standing who speak therefore with the greatest authority. The Protestant movement to which our Church belongs is, as a consequence, in danger of appearing in the eyes of our compatriots, as a movement with a political character. This is obviously not at all the case. These attacks are all the more dangerous to us as they are of a personal nature, directed against isolated instances and belonging to another period, but they have the effect of distorting the meaning and the aim of our Church.

"On the other hand, as Spanish citizens who submit voluntarily to the laws of our nation, we find ourselves prevented from refuting these accusations in public. Just as we are prepared to answer for our acts in front of a tribunal, so as Protestant believers we are responsible

for the spiritual task which been entrusted to us and which try to fulfill before Him who called us and who 'will judge living and the dead.'

"We regret that we have to bring these protests to your knowledge but the love of truth compels us to do so and we hope that Your Excellency will understand our reasons because we wish to appear before our compatriots as well as before foreigners, as Protestants true to the Word of God and dedicated to the proclamation of the Gospel of Jesus Christ."

"Assuring you of our deepest respect, and with prayers to God to help you in the accomplishment of your task, we are . . ."

The letter is signed by Dr. Gutierrez Marin (Barcelona), Humberto Capo (Palma de Mallorca), Elisa Aroujo (Madrid), Donile dal (Zaragoza), Samuel Capo (Barcelona), Gabriel Canellas (Reus), Antonio Jimenez (Cordoba), Francisco Manzananas (Alicante), I Ruiz (Barcelona), Julian Pe (Jerez de la Frontera).

THE LIVING WORD

By Luther A. Weigle

The meanings of "freely"

One meaning of "freely" is without restraint or stint, plentifully, abundantly. The word is so used, however, only twice in the Bible—Genesis 2:16, "You may freely eat of every tree of the garden"; and 1 Samuel 14:30, "How much better if the people had eaten freely." It has a different meaning in Numbers 11:5, where it represents the Hebrew word which means free, gratis, without payment. The Israelites who longed in the desert for the fish they had eaten in Egypt spoke particularly of the fact that it had cost them nothing.

In five passages of the New Testament the word "freely" is used to translate the Greek word which means gratis. "Freely ye have received, freely give" (Matthew 10:8) does not refer to the quantity or size of the gifts to be made, but to the fact that they are to be free gifts—"You received without pay, give without pay." "Whosoever will, let him take the water of life freely" (Revelation 22:17) means "let him who desires take the water of life without price" (compare Isaiah 55:1). The other three passages

are Romans 3:24; 2 Corinthians 1:11; Revelation 21:6.

The word "freely" refers to free will offerings in Psalm 54:6 and Ecclesiastes 2:68; 7:15. In Acts 2:29 it is used in the King James Version to represent the Greek phrase which means "with confidence" or "with boldness," which is so translated by the King James Version itself in Acts 4:29, and 28:31.

The phrases "freely give" (Romans 8:32) and "freely given" (1 Corinthians 2:12) are an attempt to express the fact that God's gifts to us are His initiative and of His grace. The verb in these phrases is related to a noun which is translated "free gift" in Romans 5:15-17. The Revised Standard Version omits the adverb "freely" from the verses as unnecessary and ambiguous. Its translation is: "He did not spare his own Son but gave him up for us all, will he not also give us all things with him?" "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God."

e Washington Observer

By Gerhard Lenski

ELECTION DAY DRAWS NEAR

Election day draws near and faithful Americans will do well to raise themselves, their country and the American way of life. There is much about our presidency of doing things, especially when it comes to choosing a Chief Executive, which is open to criticism and correction. Only too often a campaign for high office degenerates into a disorderly scramble for an indecent fight between candidates. Sometimes fair play and sportsmanship are absent and name-calling, innuendo and slander become the procedure in this writing both Mr. Eisenhower and Mr. Stevenson have conducted themselves with dignity and have been careful to preserve their principles. They have criticized one another roundly, but they have kept within bounds. Let us hope the campaign, from the highest to the lowest, will be conducted the same way, without bitterness, without personal pique or resentment or any spirit of revenge. There is something to criticize in the American way of selecting and electing candidates for high office. There is also much for which we Americans should be profoundly grateful. How fine it is that these candidates can be selected from the ranks and by the people, that good men can be elected and bad men rejected. How fine that at the vital issues of the day are discussed publicly, that problems affecting the life of the nation can be evaluated, that the policies of those who desire to rule can be studied and appraised. To us, campaign speeches are often highly colored, slanted in cer-

tain directions and filled with an excess of partisan emotion. Even so, they are highly informing and one cannot read them without getting both sides of the question and learning much that an intelligent and responsible citizen ought to know.

In our judgment the weakest portions of these many speeches are to

This is the first time we bring you direct comments from Washington, D. C. Dr. Gerhard Lenski, an A.L.C. pastor, has offered us a report twice a month. We ask the readers to let us know if they want such a page.

be found in the criticisms directed against the opposition, the most of which are overdrawn or unreal. The finest portions of these speeches we find in the wealth of information they bring, in the programs they recommend and in the idealism they espouse. We have taken the time and the trouble to cull some of these idealistic statements from official Republican and Democratic pronouncements and we are willing to declare that they sound much like some appeals we have heard from Christian pulpits.

The American people should be grateful that two men as good as Mr. Eisenhower and Mr. Stevenson should run for office. The religious interest of Mr. Eisenhower is a highly reassuring thing. Mr. Stevenson, we are told attends church. He belongs to two, one Presbyterian, the other Unitarian. We leave it to him to reconcile the beliefs of these two churches, also to explain the complication that beclouds his domestic life. In our judgment he is a man of integrity, extremely able, unquestionably patriotic. We believe it would be hard to find better can-

didates than these two. Throughout our nation's history we have never had a leader of whom it could be said that he was a bad man. God has been good to America in this respect and He continues to be good. For that let our people be grateful as election day nears and as they go to the polls.

HIGHER AND HIGHER

The national income is higher than ever. So says the latest report of the United States Chamber of Commerce. This last quarter exceeded the previous one by 4 billion dollars, representing a 1% gain. Compared with the same quarter a year ago we are a tidy 17 billion dollars ahead. Overall profits and wages are higher. So are taxes. When all taxes are paid it would appear that net corporate profits will be slightly less than last year's. Some of our expert economists declare that 1957 will be a very prosperous year but that it will recede slightly from the present high level. Few if any of these experts predict a marked decline or a depression. In short, these are prosperous times. The goose hangs high. The family is enjoying an expensive television. There is a new car in many and many a garage.

Another increase is of interest. Our national population is increasing. A recent census report says there are now 48,750,000 households or families in these United States and that this number represents an increase of 11,000,000 in the last ten years, the largest increase in any decade in our nation's history. In other words, the wounds of war have been healed. Fewer and fewer of our boys are being drafted into military service. More and more of them are marrying, setting up homes, rearing families, helping increase the population. There are more of us than ever before.

What should all this mean to us as Christian citizens? Many things. Certainly the blessing attending our national economy should be an occasion for gratitude to Almighty God and it should be immediately
(Concluded on page 13)

A LIVING POWER

By Ervin W. Dohmeier

We as human beings are a peculiar people. We desire gain, we desire power and strength, and yet with all of our intelligence we do not know where to seek it. Since the beginning of time man has sought to gain power and has used every means and method to acquire it. Many a man has desired to gain power even at the expense of the life of his fellow man. Ever since Adam and Eve made the first mistake, man has followed in their footsteps.

There are thousands of people today who have centered their life around the small, but vast meaning word, "POWER." They believe in self-centered power, not in service. They believe in position and prestige, not in love and devotion. They believe that this power or this strength can give to them all they need.

Oh yes, it's true that we do need power, and there is a POWER that cannot be equaled, but most men of the world are not seeking it. For it is a power outside of themselves, something that they themselves cannot gain, and therefore they do not seek it.

And so they turn to seek the power of the world, a power that is not strength; but weakness. Weakness of character, of mind, and of desire. Today we find thousands who are unhappy, never satisfied with what is theirs. Always seeking something that seems greener on the other side of the fence. But the truth of the matter is that they will never be able to find their strength in things of this world.

Our hospitals are full of anxiety cases. There are ulcered business men, human wrecks, whose bodies have given way to the pressure of the mind that seeks for power. But the power is not there and it never will be: not in money, not in society, not in position, nor in politics.

You often hear people say, "It is who you know that counts," and in that they are right, but when they say that they usually mean, "those who are on the inside, those who can get you what you want." There again we see that they are seeking a power that cannot help them.

Our nation and the nations of the world seek peace and man thinks that he shall find this peace through strength of arms; through military might, but when will man realize that this will not be enough?

During the last war the youth of our country was told to wait until the victory over the enemy was accomplish-

ed and then a new world would open up for them. It would come just as soon as we were powerful enough to overcome the enemy. We waited . . . victory came . . . and it was very bitter. A new world has opened up, but once again our peace is threatened. Once again we forge ahead . . . strengthening our military might and power. We invented a bomb that no one else had . . . there was our power.

But what has happened? Someone else has invented it too. So we invented an even larger and more powerful bomb, but now they also have that. You see we are placing our strength, our power, in ourselves and this type of power can be surpassed.

Seek the power which can help, and thank God there is such a power. This power is a gift of God, which through Christ has given it to all who will accept it. It belongs to the child of God who through faith and repentance accepts it. This power that can be OUR power is more than bravery. It is more than might. It is more than courage. It is a spiritual power. It is a gift directly from God Himself.

Until the nations of the world, our nation, we the people in it, you and I, turn to God the source of all power . . . we will not have strength. Until we as the world of the late Peter Marshall has said, "Until we become a nation of prayer; of prayer to the Almighty God we will have fear and distress."

We seek power, then we must seek the power of Jesus Christ. He himself said, "All power is given unto me in heaven and in earth." Matth. 28:18. Yes, there is power in Christ. A power that can give us the strength for this world. Let us take a stand that is rooted in the Scriptures, in the Word of God.

Let us not put our strength in our wealth and in our might, but let us put it in the POWER OF CHRIST. "I can do all things through Christ which strengtheneth me. Phil. 4:13. There is the power that we must seek. A power that can help us through each hour of the day. A power that can give to us the strength that we seek.

Let us turn to that power. Let us seek the strength that can be given to us through the prayer of a nation and a people dedicated to their God and to the God who can and will guide and lead us to a great living power, the living power of Jesus Christ!

GRANDMOTHER LOIS

Christiansen was scarcely aware of the little at her side as she mechanically began her week-ling stint. Taking out the flour, lard and salt, she deeply in thoughts remote from her farm kitchen. as she reached for her rolling pin that the in- little voice made itself heard.

"too, Momma," said Karen. "Me bake my pie." sudden surge of love for her child swept over as she bent to take white haired Karen into her

course, darling. Karen must bake her pie, just other's!"

together they set to work rolling out the dough. onally Ellen would stop to watch the little fingers admonish. "Gently, Karen. The pie crust must be d gently." But mostly it was routine, for Karen ten watched her mother. It was evident that, only three years old, Karen would follow the ps of her mother in kitchen capability. Well, why Ellen, like her mother before her, loved her big, y farm kitchen and she rejoiced in turning out goodies for her family and friends.

it was not of cakes or cookies Ellen was think- s morning. It was of the Mission Society meeting and attended yesterday. She'd been thinking of it all g. In fact, she had wanted to talk it over with fter supper last night, but by the time she had the n in bed he was asleep in front of the TV—as So she was still mulling it over in her own mind. speaker had been one of their own women, one older ones. Lois spoke simply, in words the wo- ould understand. And because she was so general- oved, everyone listened attentively.

tired, old eyes were bright as she began her de- al talk.

na know, ladies, that grandmothers should be seen ot heard. But our president, Priscilla, has per- me to give the topic study on the family. This I ad to do for I consider it one of our more im- t subjects."

na and the other women had listened carefully s spoke of the importance of family worship, of

The sixth in a series of W.M.S. articles. By

Eileen Jorgensen

family concern for one another, of family helpfulness. They all knew Lois had met her own problems in this field, that it had not been easy for her to lead a Chris- tian life in the midst of Greek paganism.

"We've all heard it said," Lois had concluded, "that God has no grandchildren. And that's true. Our grand- son, Timothy, was not the 'man of God' Paul considered him because of my faith or even that of his mother. He had his own faith, a wondrously personal thing to him. He made his own commitment to God. Timothy learned at home that each person was accountable to God, and he early learned to trust in Jesus Christ and to obey God's Word. I'm thankful that he had a Chris- tian home and the Christian training so very essential to right living. But I often think of the words which the Apostle Paul wrote to Timothy: 'set the believers an example in speech and conduct, in love, in faith, in purity' (I Tim. 4:12). It was good advice for my grand- son, but it is also good advice for each one of us.

"If we as mothers, or grandmothers, would set for our children a good example in the way we talk and the way we act; if we would show them love for God and fellow men; if we would make known to them our deep faith in God's will and plan despite circumstances and if we could, by purity of life, show them Christ, then our homes would be happy Christian homes where God is honored.

Ellen lifted her eyes from the dishpan and looked a- cross the rich, fertile fields of the Christiansen farm. How simple, she thought. We all taught by example. She taught the girls how to cook and keep house. Carl taught the boys how to help with farm chores. And it was all by example. Look, they said, this is the way I do it. Follow me.

She told Carl about it that night. Long after the chil- dren were asleep they talked of the things of God and the church. Reaching for the Bible- Carl had read from Paul's letters to young Timothy and they had agreed, on their knees, to be examples to their own little flock.

STRANGE PEOPLE

who talk about prayer, but never pray.
who say tithing is right, but never tithe.
who wish to belong to the church, but never at-
nor support the church.
who say the Bible is God's Word to man, yet
r read it.
who say that eternity is more important than

time, but who live for the present life.
People who criticize others for the things they do them-
selves.
People who stay away from church for trivial reasons,
and then sing, "O how I love Jesus."
People who follow the devil all their lives, but expect to
go to heaven.
Selected

500th Anniversary of

Just imagine 908,000 scribes, each carefully copying a Bible in one of a hundred or more languages. That would take a lot of desk space and a tremendous number of man-hours. Allowing sixty-five days out of a year for Sundays and church holidays, each would need to work at least three hundred days in order to complete a whole Bible—272,400,000 man-hours. Could the American Bible Society afford such an expense, even assuming that the 908,000 skilled scribes could be found? And how could the 1,612,739 Testaments and the 14,918,353 Portions actually distributed in 1955 have been produced under such conditions?

Because of the persistence and inventiveness of a German goldsmith who lived in the fifteenth century it was not necessary to employ such methods to manufacture the Scriptures distributed last year. Just five hundred years ago, in August, the first printed Bible was issued from the press, printed, illuminated and bound. Perhaps two hundred copies had been produced in the course of five years by only a handful of men using movable metal letters instead of quill pens.

No one knows just when that first Bible was completed, but there is a copy in the Bibliotheque Nationale in Paris on which, at the end of each volume, is an inscription showing that Henry Cremer, vicar of the Collegiate Church of St. Stephen in Mainz, finished the illumination, rubrication and binding of volume two on August 15, 1456 and of volume one on August 24. The printing had probably begun in November of 1450.

But back of that beginning were long years of experiment. The year 1440 has long been celebrated to honor Gutenberg's achieving a practical method of casting separate metal letters. For ten years he had worked to improve and perfect his methods, experimenting with pamphlets and Latin schoolbooks. Several conditions helped to create the propitious atmosphere for this important invention. The revival of learning was awakening all Europe to an interest in new ideas, and the development of trade by the Hanseatic League and

other such organizations provided routes for the spread of written material, thus providing a waiting market and means of filling it. Parchment had been expensive but by the middle of the fifteenth century, paper, which had been coarse, unsatisfactory and scarce, was appearing in much better quality and quantity. In experimenting with block printing (carved blocks of wood), with pictures and a few lines of text, the wine-press had been improved until it proved a suitable means of securing an even, solid impression. But the need for the right kind of ink and the problem of producing metal letters that would be perfectly aligned were unresolved.

From childhood Johann Gansefleisch, known today by his mother's name of Gutenberg, had been familiar with the technique of working with precious metals and dies. He conceived and developed a process of making a die which might be punched into a brass block from which, by the use of molds, could be cast any number of a single letter. He developed a mold that would provide at the same time a shank for the letter, which it could be handled. By this process quantities of similar letters could be made that would line up evenly. This invention would not have been so difficult with the finely calibrated instruments of today, but it was a task demanding tremendous ingenuity five hundred years ago. He also needed to find a suitable metal alloy that would be strong enough to wear well and soft enough not to cut the paper, and a kind of glue that would stick to the surface of the letters evenly, which would also adhere to the paper smoothly and permanently.

For all these experiments he needed money and time. He borrowed large sums "for the work of the book" and "a project of considerable importance," as the records of the lawsuits cryptically expressed it. The lenders wanted results; Gutenberg was a perfectionist; the lenders sued. He lost his materials but he started all over again. It is quite likely that because of these difficulties Gutenberg himself did not print, or at least not complete, the Bible that was to be "the great project." This may have been done by Johann Fust, one of

ne Gutenberg Bible

clenders, and Gutenberg's former assistant, Peter
ffer.

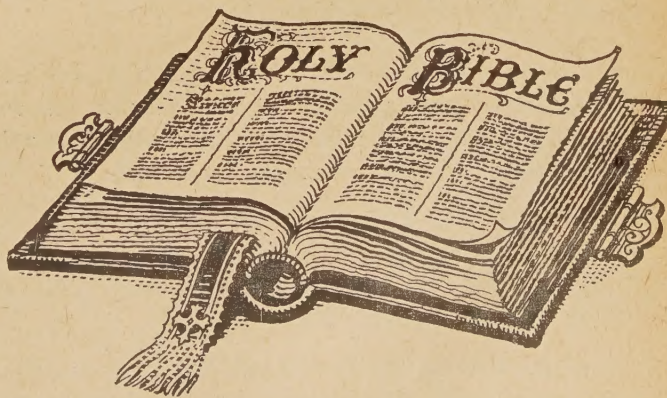
was planned to have forty lines to a full column,
soon became clear that this would use too much
so the body of the type was filed off to provide
one lines and, still further, to provide forty-two
and the rest of the book was set with forty-two
These first eighty-two leaves were later reprinted,
at for the forty-six copies now known, some have
two lines on all pages, but a few have the forty-
forty-one-line pages. Even though Gutenberg may
ave printed this Bible himself, and even though the
t Psalter may possibly have been published earlier,
utenberg Bible is the first Bible printed from mov-
metal type and the first printed large book and—
gnificant piece of printing. As stated in the 1956
quarian Bookman" Special Bible Section: "No
art, craft or science reached such a degree of per-
m as did Gutenberg with his printing of his first
lete book, the forty-two-line Bible. His book has
the test of five hundred years and it is still a
pgh and a monument to the man Johann Gutenberg,
tor of printing."

a time when manuscript Bibles were selling for
ad sixty guilders, the paper for this book was the
expensive item, and a copy probably sold for about
guilder. But it would have taken at least a year
roduce a manuscript Bible, and here was a process
eby in the first instance it took perhaps five years
int two hundred copies. The invention once worked
the idea spread—but not always with printers as
taking and exacting as Gutenberg. Out of the
city of Mainz into the great trading centers and
the Alps to Italy, to France, to Spain, to England
and the printing press and this new method of mak-
books. Editions increased from two hundred until
in the next century Aldus in Venice was printing
copies of small books of the Greek and Latin class-
n 1491 Froben in Basle issued the first "Poorman's
e," so called because of its small size—6 inches by
nches.

while more and more Bibles were printed every year
st in Latin, then, in 1466, in German, and later in

This interesting article is reprinted by permission from
the Bible Society Record. It is written by Margaret T.
Hills. The picture on the first page is also by courtesy
of the Bible Society Record.

other languages—the processes remained fundamentally
the same for over three hundred years. In the eighteenth
century various experiments were tried out to avoid
resetting type and to speed up the presswork, but it
was not until the nineteenth century that the use of
stereotyped plates was introduced and the steam press
increased the number of copies that could be printed at
one time. Then came the linotype and monotype ma-
chines, reducing the time for setting type. It was be-
cause of these improvements in addition to Gutenberg's
original inventions that it was possible for printers in
various parts of the world to manufacture these 14-
918,353 Bibles and Testaments and Portions that the
American Bible Society distributed in this five-hun-
dredth year since the completion of that first printed
Bible.



THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES From OUR YOUTH DIRECTOR

HOW DO YOU MANAGE?

By George J. Robertson

Ethel and June were on their way to the District Luther League Convention.

"This trip would be more fun if it weren't for all the make-up work we have to do," said June as she brushed a wayward lock of blond hair out of her eyes.

"I got mine all done," replied Ethel, "and am I ever glad!" "It's such a good feeling not to have to worry about that during the convention."

"HOW DID YOU MANAGE?" asked June.

"I knew I'd be too tired when we got back Sunday, so I just sailed into it as soon as I came home from school. Of course mother cooperated by excusing me from doing dishes last night, so I worked all evening and got all my subjects done before I went to bed."

"Guess I'll have to be more systematic about the way I use my time," mused June. "When school was out yesterday I was just dead tired. It took me longer than usual to walk home, and when I got there, I just fooled around trying to decide what to take along, so I didn't get any school work done at all. Mother excused me from dishes too, but I guess I just spent my time packing and watching T.V."

At the convention Ethel and June were listening to a talk by Pastor White on the subject of Stewardship.

Pastor White was saying: "A steward is really a manager. God has given us time and talents and treasures to manage for Him. The question is, 'How do you manage?'"

June remembered that that was the question she had asked Ethel early that morning as they started out for the convention. She wondered what Pastor White would say about being a faithful manager for God.

Pastor White was asking the Leaguers to fill out a questionnaire which would show how much of their time was spent in resting, studying, attending classes, playing, or helping at home and at church.

On a separate sheet the Pastor was having them show how they were using their talents for the glory of God and for the advancement of His Kingdom.

The third sheet dealt with the money each League handled in a month. It included such questions as: "How much do you spend on your hobby?" "How much do you spend a month on pop and ice cream, etc?" "How much do you give to the Lord each month through your Luther League, Bible Class and church?"

In the discussion which followed, many of the Leaguers said they were surprised at the difference between what they spent for treats and entertainment and what they gave to the Lord for His work.

Somehow the discussion turned to the question of how to get the necessary money for the local League and for district and synodical contributions.

In response to Pastor White's quest for suggestions from the Leaguers, Rodney Olsen raised his hand. In answer to Pastor White's invitation he stood up and explained that his local League had solved the problem of finances.

"How did you manage to do that?" queried Pastor White as a chuckle of doubt sounded from the rest of the delegates.

"Managing is the answer," replied Rodney. "Our Pastor told us about the Y.E.S. Program. He explained to us that these letters stand for YOUTH EDUCATION IN STEWARDSHIP. He also told us that God calls us to be good managers of all He has entrusted to us, such as our time, our talents and our treasures."

"Ever since we adopted the Y.E.S. Program and put it to work in our League we have had the money we needed for our local treasury as well as for our share of District and Synodical League work. Besides, we have learned a lot about what it costs to keep our church and Sunday School running. We also learned about the Mission work done by our congregation here in our own country and in foreign lands."

"Now that we know what the money is used for, it's more fun to give. It makes us feel that we are part of a great team doing the most important work in the world . . . bringing the Good News of Jesus to people everywhere."

Someone suggested that Rodney explain the Y.E.S. Program to the group.

Rodney replied: "The best way to find out about it is to write to your YOUTH OFFICE, and get the printed folders which explain it more fully than I can do here."

can tell you an easy way to remember the most important points about this program."

Writing to the blackboard he printed four large letters P U R E. Then he explained, "The letter P stands for proportionate giving, giving in proportion to what we have received. U stands for unified giving. You put your contribution to Luther League, Sunday School, Church . . . all in one envelope at the Sunday morning service. The R represents regular giving. Every week bring your gifts to the Lord. If you miss a Sunday, bring the offering for both Sundays the next week. All are equal giving. You give an equal amount to the Lord's work in your local congregation and to His work outside your local church. Just remember the word PURE. Our pastor explained to us that the motive for giving to God should be PURE LOVE."

Who Said That?

By Howard Clark

amous men have had much to say about mother and what goes to make a happy home. Can you match the quote with the man's name?

- | | |
|-----------------|---|
| Samuel Wesley | 1. "All that I am, or ever hope to be I owe to my angel mother." |
| Goethe. | 2. "Endeavor to repay your mother's prayers for you by doubling yours for her." |
| Shakespeare | 3. "Next to God, thy parents." |
| Abraham Lincoln | 4. "The voice of parents is the voice of God, for to their children they are heaven's lieutenants." |
| William Penn. | 5. "He is the happiest, be he king or peasant, who finds peace in his home." |

Answers: 1-D, 2-A, 3-E, 4-C, 5-B.

from the forthcoming book, **For Fellows Only**, to be published by Zondervan.)

Corn and Patatoes

When leaguers from two of our Minnesota leagues went to the jaunt to Fresno, California, next June for the Synodical Luther League Convention, part of their expenses will have been covered by corn and potatoes! The leaguers of Trinity Lutheran Church in Albert Lea have held corn pick-up bees. They have picked up what was left in the field by the picker and then have sold it for a profit.

In Northfield, the leaguers of St. Peter's Lutheran Church spent several days in the potato field picking potatoes after school at the rate of ten cents a sack. The 400 sacks gave them a profit of slightly more than

LEAGUERS ARE ASKING

1. What age should you go steady?

Your question is certainly one that needs answering. I think it is most unfortunate when high school students, not to mention junior high and grade school children, not only talk about but put into practice arrangements for going steady when they should be broadening their field of acquaintances.

"Going steady," as I see it, has but one purpose: preparation for marriage. It is the time when a young man and a young lady, who believe that they are in love, mutually agree to limit their dating to one another to see whether their love is a real basis for marriage.

At what age should you go steady? Not until you have reached the physical maturity that is required for marriage and parenthood.

At what age should you go steady? Not until you have acquired the education and attitudes demanded by a home and children.

At what age should you go steady? Not until you are financially able to face the responsibilities of the marriage to which your "going steady" points.

Don't become involved in "going steady" now while you are in high school. Have that special boy friend or girl friend, but don't become serious. Play the field and discover how many likeable young people there are in your world! Let the "going steady" wait until later when you are really ready for it.

What's Planned For That Big Social?

Choice Social Programs For Students, 1956, Broadman Press, Nashville, Tennessee, 25 cents.

Here's probably the very booklet that you need to make your socials the added attractions that they should be. Contained in its forty pages are complete program ideas including suggestions for decorations, games, food, and invitations for twenty different social programs.

Three of the socials have a college theme. The West, Hawaii, and Mexico provide settings for others. Several are variations on the well-known theme of love. There's a novel installation service and a "Gay Nineties Box Supper." You'll find the plans a real help, but you will also discover that they have set the wheels of your own imagination turning and you will be coming up with a hundred-and-one other possibilities!

If you're looking for spiritual themes, they aren't here. These are definitely socials, but socials that can be a lot of fun.

This helpful booklet may be ordered through The Lutheran Publishing House, 200 South Fifth Street, Blair, Nebraska.—J.W.N.

BY THE FIRESIDE

IF . . .

If you can hear God's call, when those about you
Are unging other calls and claims on you;

If you can trust your Lord when others doubt you,
Certain that He will guide in all you do;

If you can keep your purpose with clear vision,

Bear lack of sympathy, yet sympathize
With those who fail to understand your mission,

Glimpsing His world-task through your Master's eyes:

If you can work in harmony with others

Yet never lose your own distinctive aim,

Mindful that even among Christian brothers

Methods and plans are often not the same;

If you can see your cherish'd plans defeated

And tactfully and bravely hold your peace,

Nor be embitter'd when unfairly treated

Praying that love and good-will may increase:

If you can share with humblest folk your virtue;

If noble souls are richer for your touch;

If neither slights nor adoration hurt you,

If all men count with you, but none too much;

If you can fill your most discouraged minute

With sixty seconds' worth of constancy—

Yours is the task, with all the challenge in it,

Yours is the Vision: Here am I, send Me.

Selected from "VISTA"

GO, LABOR ON

By Horatius Bonar

Go, labor on; spend, and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught,
Thine earthly loss is heav'nly gain;
Men heed thee, love thee, praise thee not;

The Master praises; what are men?

Toil on, faint not, keep watch, and pray;

Be wise the erring soul to win;

Go forth into the world's highway,
Compel the wand'rer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"

I FOUND ALL THIS

A room of quiet, a temple of peace;
The home of faith, where doubtings cease.

A house of comfort, where hope is given,

A source of strength to make earth heaven;

A shrine of worship, a place to pray
I found all this in my church today.

CONTROLS

You cannot control the length of your life, but you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things you cannot control? Why not get busy controlling the things that depend on you.—Highway of Happiness.

CHRISTIAN SERVICE

By James Allen Francis

The greatest service Jesus ever rendered mankind was in the tragedy of the cross. After the last word had been spoken, the last miracle wrought, in silence and darkness, he laid down his life on behalf of a world that hated him and left the result to God in history. Nobody there that day guessed for a moment that that cross would be the interpretation of all history; that it was the ground-plan

of the universe; that this service of others without limit, without counting the cost even unto death, would be the one dynamic retranslated, emphasized, reinterpreted, in human life; would lift, change, alter, transform, and transfigure human life. Until men the world over would glorify in serving others as Christ served us, and the motto "Love one another. I have loved you" would become the norm of man's life. This is coming. It is coming with every rising and setting sun. Nothing can stop it. Those who seek to do so are simply behind the times, fighting against fate, fighting against God. Jesus will reign supreme by being the loving servant of all humanity, and humanity will reach its supreme goal by serving him, and serving each other.

LOYALTIES

Since little Johnny's personal horizon had been greatly extended by several months at kindergarten, his mother decided to inquire concerning his current loyalties.

"Dear," said she, "whom do you love the best?"

The youngster pondered the question soberly and then replied, "Well, love you best Mommie, and Daddy next best, and my teacher the least. And in between come a lot of dogs."

—Journeyman Barber

ONE FOR B. AND K.

Bulganin and Krushchev were spending a day in a Midlands factory. Tea was served at 9:30 a.m. and again at 11 a.m. Then came the lunch break.

"What is the output in this factory?" Krushchev asked the works manager.

He was given the statistics.

"We do much better than that in the Soviet Union," said Krushchev.

"Yes," said the work manager, "but our trouble is that we have to deal with a lot of Communists here."

The private was making a strong plea for a furlough on the grounds that his wife needed him at home. Finally his commanding officer asked, "Do you place your wife before your duty to your country?"

Replied the private, "There are 1 million men taking care of my country, but as far as I know I'm the only one taking care of my wife." He got his furlough.

EDITORIALS AND COMMENTS

(Continued from page 3)

district presidents or church presidents ever talk anything else?

The problem of restlessness among the pastors was. But the idea that the Methodists move every or three years was certainly discouraged. The op said that often you can do a better job in aregation the second five years than the first five s of the pastorate.

Promotion was mentioned. The bishop said the im- tant way of promotion is to increase the member- and the willingness to give in your present con-

gregation. The spirit of restlessness was discouraged a- mong the younger men, and the older men were en- couraged to keep young by studying. "A man before forty may have it in his personality, but after forty he must have it in his head." Get away from the demon of comparison and do a dedicated job where you are, that is the important thing.

The bishop was quick in his answers, when the ques- tion period came. The men did not even get time to state their questions in full. He seemed to know just what was coming up.

It was a pleasant experience. The bishop might well have been a Lutheran stewardship secretary speaking to a group of Lutheran pastors—get the budget raised!

WASHINGTON OBSERVER

(Continued from page 5)

ected in increased benevolent thank-offerings. As for the in- crease in our population, surely the effect will become a challenge to some mission planners and our church extension officials to reach into these many newly develop- ing communities throughout our country and to make sure that in all new churches are built in which the Gospel is preached, the sacra- ments faithfully administered and the children trained in the Chris- tian way of life.

et us sum up the situation by saying, that, as the national income rises, the population total mount ever and higher, so let Christian attitude correspondingly increase together with a zeal and will to ex- plore the kingdom of our Lord throughout the land.

LUTHERANS TO ESTABLISH SEMINARY IN MEXICO

Plans to establish a Lutheran Seminary in Mexico were approv- ed by the American Lutheran Church at its 14th biennial conven- tion at Blue Island, Ill.

An option already had been tak- en on a site and a building near the University of Mexico in Mexico City. Seven students will be en- rolled when the seminary opens next February.

The delegates here urged con- stituent churches in Mexico, now a part of the Mexico Conference of the ALC's Texas District, to pro- ceed with plans to organize an in- digenous Evangelical Lutheran Church of Mexico in February.

Twelve congregations in Mexico are affiliated with the American Lutheran Church.

GOD SPEAKS

'God will speak unto me in that voice and in that way which I am most delighted with, and hearken most to. If I be covetous, God will tell me that heaven is a pearl. . . . If cheerful I . . . that heaven is all joy. . . . If sociable and conversable, that it is communion of Saints. . . . God is a declaratory God. The whole year is to his Saints a continual Epiphany. . . . In every minute that strikes upon the Bell is a syllable . . . from God. And in my last bell God shall speake too; that Bell . . . shall tell me that I am going . . . into the hands of that God who is the God of the living and of the dead, for they die not that depart in Him.'

- John Donne.

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1956-57 Budget

Percentages (approximate)

133017.00	19404.00	143033.00	32103.00	70662.00	7800.00
100 Pct.	.06	.42	.10	.21	.02

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Per sto Fun
Previously acknowledged (October 20, 1956)	54995.01	3345.37	17657.17	10977.37	12214.98	1800.75	89
Sidney, Montana, Brorson Luth. Church	14.00		14.00				
Exira, Ia., Exira Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00	
Viborg, So. Dak., Spring Valley Luth. Church, in memory of Mr. Anthon Olesen, from Mrs. L. P. Jensen and family \$1, from Mr. and Mrs. Lester and Harold Nielsen \$2, from Mr. and Mrs. Carl B. Knudsen \$1	4.00				4.00		
Irene, So. Dak., Turkey Valley Luth. Church, in memory of Anthon Olesen, a member of Spring Valley Luth. Church, from Mrs. Lawrence Nielsen and sons and Elsie Petersen \$5 and from Mr. and Mrs. Marvin Hjergeraad \$1 and \$1 from Miss Agnes Jensen	7.00				2.00		
Blair, Nebr., received of Ove T. Anderson, in memory of Fred T. Anderson	10.00		10.00				
Oyens, Ia., Gethsemane Luth. Church	34.55			34.55			
Staplehurst, Nebr., Our Savior's Luth. Church, donations from members of the church in memory of Mrs. Anna Dahl	46.00			46.00			
Warrens, Wis., Ebenezer Luth. Church given by Eva M. Laursen, R.N., in memory of her Grandmother, Mrs. Christine Laursen	5.00		5.00				
Westby, Mont., Emmaus S. S. Birthday Bank	3.00	3.00					
Oregon, Wis., St. John Luth. Church from Mrs. Morentine Hansen	25.00		25.00				
Aurora, Nebr., Immanuel Luth. Church	31.29			31.29			
Co. Bluffs, Ia., received of Mrs. Martin Hedegard, in memory of Rev. A. P. Andersen and Mrs. Lars Petersen of Underwood	5.00						
Waukesha, Wis., rec'd of Rev. Laurits H. Pedersen	10.00				10.00		
Kankakee, Ill., Trinity Luth. Church Mission Circle, in memory of Mrs. Marie C. Cohan	2.00						
Indianapolis, Ind., First Trinity Ev. Luth. Church	237.35	14.00	99.00	26.35	49.00	4.00	
Salt Lake City, Utah, Tabor Luth. Church, rec'd of Jerry E. Hinst	83.00				83.00		
Minneapolis, Minn., Immanuel Ev. Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00	
Neola, Ia., St. Paul's Luth. Church, Part of our Harvest Festival Offering	235.00				235.00		
Minneapolis, Minn., Edina Community Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00	
Albert Lea, Minn., Trinity Luth. Church	1000.00	60.00	420.00	100.00	210.00	20.00	19
Home Missions from Home Mission Circle No. 3	75.00				75.00		
In memory of Gilbert Folven	17.00				17.00		
Camp Douglas, Wis., Shennington, St. Peter's Luth. Church, from St. Peter's Luth. Ladies Aid	150.00	9.00	63.00	15.00	31.50	3.00	
Portland, Ore., Bethany Luth. Church	600.00	36.00	252.00	60.00	126.00	12.00	11
Evans, Minn., St. Matthew's Luth. Church, rec'd of Rev. and Mrs. Ernest Grill, in memory of Mrs. Laura Christensen, Morgan, Minn.	2.00			2.00			
Blair, Nebr., Women's Missionary Society, a gift from the W.M.S. Silver Anniversary:							
Golgotha W.M.S., Chicago, Ill., \$43, Dorcas Society, Downey Calif., \$40	83.00				83.00		
St. John's Ladies Aid, Oregon, Wis., \$33, Golgotha Ladies Aid, Chicago, Ill., \$50	83.00		83.00				
TOTAL	58857.20	3533.37	19090.17	11402.56	13371.48	1861.75	959

50 Pct. of fiscal year is passed and percentage of budget raised as of date is:

17 Pct.	.18	.13	.35	.19	.24
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1956 Budget

Percentages (approximate)

111144.00	43399.00	16000.00	25000.00	10000.00	16745.00
100 Pct.	.39	.14	.23	.09	.15

SPECIAL MISSIONS

	Total (Where Received)	Foreign Missions Needed	1956 Luth. World Action	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission
Previously acknowledged (October 20, 1956)	62672.96	2783.09	19930.42	10871.04	10823.06	7179.25	10769.72	286.38
Culbertson, Mont., Ebenezer Luth. S. S., for William and Mary Viborg, So. Dak., Spring Valley Luth. Church in memory of Mr. Anthon Olesen, from Mr. and Mrs. John Ebbesen \$1, from Mr. and Mrs. Chris Long and Mr. and Mrs. Eglert Andersen \$2 and Mr. and Mrs. Lawrence Jensen \$1	4.00		4.00					
Easton, Calif., Immanuel Congregation Church, Given by Mr. and Mrs. Hans Jorgensen, Fowler, Calif.	50.00	10.00		10.00	10.00	10.00	10.00	
Brush, Colo., First English Luth. Church, given by Duane, Eddie, and Mark Kjildgaard	100.00				100.00			
Kimballton, Ia., Bethlehem Luth. Church	18.72							18.72
Kankakee, Ill., Rec'd of Juliane K. Jensen	5.00		5.00					
Indianapolis, Ind., First Trinity Ev. Luth. Church	48.40		48.40					
Luck, Wis., St. Paul's Luth. Church \$5 in memory of Mrs. Gotferd Lund from St. Paul's Ladies Aid, and \$3.00 in memory of Mrs. Lund from Leander Peterson and family, Alfred Jensen and Mrs. Eva Sorenson	8.00	8.00						
Laurel, Nebr., Gethsemane Luth. S. S., an offering	9.54						9.54	
Neola, Ia., St. Paul's Luth. Church, an offering from the S. S.	7.93				7.93			
Albert Lea, Minn., Trinity Luth. Church								
From Sunbeam Mission Circle	40.00							
From Good Cheer Circle	50.00				40.00			
From Circle No. 5	25.00				50.00			
From Colombia Mission Circle	115.00				25.00			
From Circle No. 5	25.00			115.00				
From Santal Circle No. 1	50.00			25.00				
From American Sudan No. 4 (Worker in Hospital)	100.00					50.00		
Standard, Alberta, Canada, United Ev. Luth. Church,							100.00	
From Herbert Anderson, Tilley, Alberta	5.00							
From J. V. Andersen, Tilley, Alberta	100.00			25.00	25.00	25.00	5.00	
From Bethany Luth. Church, Tilley, Alberta	49.15					49.15	25.00	
Milwaukee, Wis., rec'd of Ruth and Dorothy Jensen, in memory of their parents, Rev. and Mrs. C. H. Jensen	100.00					100.00		
Pasadena, Calif., rec'd of Miss Lena Nelson	2.00							
Oshkosh, Wis., Our Saviour's Luth. S. S.	28.75			28.75	2.00			
Blair, Nebr., W.M.S. Synodical Treasurer								
Women's Missionary Society from Minn. Dist. W.M.S.	500.00			125.00	125.00	125.00	125.00	
Hospital in Numan	73.49						73.49	
From Wisconsin Dist. W.M.S.	200.00			50.00	50.00	50.00	50.00	
From W.M.S. of Gethsemane Luth. Church of Racine, Wis.	50.00			12.50	12.50	12.50	12.50	
Life Memberships to Mrs. Peter Christensen, Harlan, Ia., from Bethlehem Women of the Church, Jacksonville, \$6.75, Mrs. Arthur Fredricksen, Harlan, Ia., from Bethlehem Women of the Church, Jacksonville, \$6.75, Mrs. Alice Bebo, Dolliver, Ia., from Dolliver Luth. Ladies Aid \$6.75 and Mrs. Roy Mumm from Trinity Luth. Mission Society, Washington Island, Wis. \$6.75	27.00							
Exira, Ia., Exira Luth. Church, from the Ophelia Ladies Aid	200.00		200.00	27.00				
Fresno, Calif., Grace Luth. Church	3.00					3.00		

83 percent of calendar year has passed and percentage of budget raised as of date is:

64747.94	2801.09	20187.82	11289.29	11270.49	7603.90	11260.25	305.10
58 Pct.	.46	.71	.45	.76	.67		

NOTE: In the Oct. 10th issue, it should have read from the Pella Ladies Aid, instead of from Mrs. Doris Kearnes and Mother, Blair, Nebr., October 27, 1956.

Received with thanks.

Blair, Nebr., October 27, 1956.

P. V. Hansen, Treasurer

AND NOTES

(Continued from page 2)

Foundation." The installation was conducted by Rev. A. N. President of the West Canada t. He spoke on the duties of the to the congregation. Rev. O. of Dickson spoke on the duties of congregation to the pastor. Rev. of Calgary was also present. were guests from the neighbor- ongregations of Dickson and

owing the service, a social was in the church parlors for the 200 ers and guests present. Our pres- Mr. C. L. Little, welcomed Pas- smussen and his family. Rev. brought greetings from Sharon an Church, Calgary.

n-Ezer, Brush, Colo. The Annual ag of the Board of Trustees of ben-Ezer Lutheran Home and al met at Brush, Colorado, Oc- 12-14. Officers elected for terms ee years were; Rev. William , Blair, Nebr., President; Rev. Strandskov, Kimballton, Iowa, resident; Rev. Andrew P. Staby, Colorado, Secretary. New mem- elected to the Board were Mr. Ahlskog, Denver, Colorado, and aymond Fries, Brush, Colorado, rms of five years. The new ele- and extension to the Home, Be- will be built as soon as the ive committee can finish prep- as and the contractor that has engaged can begin work. The Ezer in the Pines property has old for a good price as it was gger practical to use it. The hos- will soon have its own kitchen. nt from the Ford Foundation to Brush Hospital Association which es the hospital for the Brush unity in the amount of \$15,000 ake this possible.

er Marie Jensen has been retired ctive duty after many years of and loving service.

Board wishes to thank the many utors, many of whom are read- "The Ansgar Lutheran, for their t and prayers for the work at Ezer during the past year.

THE PACIFIC DISTRICT CONVENTION

By Sidney E. Jorgensen

The celebrated sunny skies of South- ern California were in evidence (in spite of some smog) for the Pacific District convention held at North Hollywood, October 17-21. But they wend outdone by the warmth of the welcome extended by the members of Valley Lutheran Church and its pas- tor, Adolph Kloth.

Delegates to the 52nd annual con- vention of the District came from the far reaches of Oregon as well as the (seemingly!) equally remote areas of the Los Angeles metropolitan district. Fifty delegates and twenty-two pas- tors were registered. Each session was attended by many visitors.

The theme of the convention THY KINGDOM COME was appropriately expounded by convention speakers. Pastor J. M. Girtz opened the Wednes- day evening vespers with the topic, "The Door of Promise" in which he inspired pastors and people alike with the power of the Gospel. It has the answers to life's questions and the power to save. "The Door of Prayer" was well presented by Pastor Douglas Toepel, Lynwood, on Thursday morn- ing. At the Friday morning communion service, "The Door of Communion" was given by Pastor J. Edwin Erick- son, Caruthers. Pastor Edward Ander- sen, Eugene, Oregon, led a very prac- tical discussion of the "Door of In- vitation" on Saturday morning, and our Synodical President, Pastor Wm. Larsen, completed a discussion of the theme on Sunday morning with a ser- mon on "The Door of Hope." Other Convention speakers included Pastor Anker Jensen (speaking on "The Christian Witness" a.) In the Home, b.) on the Job, c.) Leisure,) Pastor George Robertson ("A Talk to Par- ents by Our Youth Director"), Pastor Melius Bollesen ("Atoms for Peace"), Pastor O. V. Magnussen (Adult Bible Class, and Dr. Gaylerd Falde, Presi- dent of the California District of the

E.L.C. Friday evening the W.M.S. had charge of the service. Mr. Jaime Vas- quez, Theological Student from South America, was introduced and brought a greeting and his testimony. Pastor Ver- ner Carlsen preached on Acts 16:9, 10 —"Willing Missionaries."

The Convention adopted a budget of \$10,373.56. No objections were raised to an increased budget. The only ques- tion expressed was, "Why cannot we do more mission work for our Savior?" All congregations met in full their quotas for the year (with the excep- tion of a \$1.50 oversight in one L.W.A. quota). It is good to see an earnest desire in every congregation to do its share and much more.

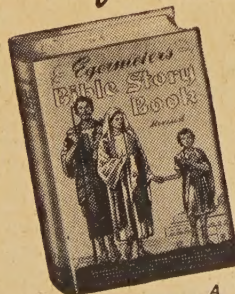
Pastor Chr. Justesen was re-elected for a two-year term as president of the district. Mr. Wm. Hanson was re- elected as treasurer for two years. Pas- tor H. Milton Petersen was chosen to fill the Secretary position for 1 year to complete the term vacated by Pastor Clifford Paulsen.

Pastors who left the district during the year include Clifford Paulsen, Ed- win Svendsen, and H. A. Svendsen. Pastor B. J. Engskow will move to Ruskin, Nebraska, on December 1st. Pastors entering the district include Ed. Andersen, Melius Bollesen, Ver- ner Carlsen, Sidney Jorgensen, and Douglas Toepel. Student interns in- clude Paul Kloth, Don Olson, Gordon Christiansen, Daniel Hansen, and Wil- liam King. Seven Pastors Emeriti re- side in the district.

The Lord has blessed the Pacific District of the U.E.L.C. during the past year. Reviewing the events of the past, we are caused to raise our voices in thanksgiving and praise to God Who has done so much in and through us during the past days. Hum- bly we confess our shortcomings and sins of failure to accomplish all of the task within our reach. The fields are white unto harvest. We must pray and work for the salvation of eternal souls at home and abroad. The Con- vention Theme next October will a- gain be "THY KINGDOM COME."

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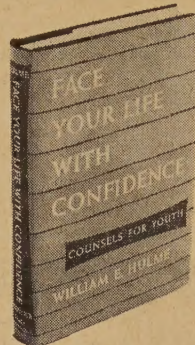
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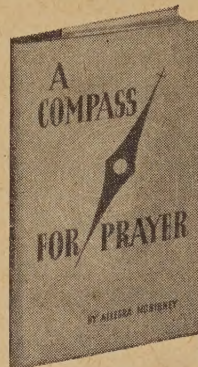
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A COMPASS FOR PRAYER—Allegra McBirney.

The author aims to help young people understand prayer and encourages them to begin praying and to continue to pray. She assists them in formulating prayers and includes eighteen prayers on subjects close to the hearts of youth.

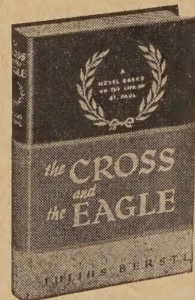
Price \$1.00; Postage 8c



A GOD WHO LIKES ME—Theodore Huggenvik.

The sub-title is "Martin Luther's Search for a Gracious God." The brief sketches on Luther's life which are presented in this little book are written primarily for young people from confirmation age and up. The sketches have grown out of the author's presentation of Luther's life and the Reformation in the Bible camps of the church, in which he has been a teacher for 25 years.

Price \$1.50; Postage 8c



ALL HEART—Helena Gebuhr Ludvigsen.

This is the story of the founder of the Salvation Mission in northeast India—H. P. Børre. His biography, with one of the most fascinating of all countries as its setting, is a record of childlike faith and intimate relationship with God.

Price \$2.25; Postage

NEVER A DULL MOMENT—Eugenia Price

The sub-title is "Honest Questions by Teen-Agers with Honest Answers." The questions come directly to the author from high school and college students. Here is clear, practical counsel from one who knows teen-agers and one who knows life.

Price Cloth, \$2.00; Postage
Paper, \$1.00; Postage

THE CROSS AND THE EAGLE—Julius B.

This is the story of Paul, champion of the Christian faith and his fight against the corrupt Roman frame of mind typified by Nero. From shipwreck at Melita to the burning of Rome, its dreadful aftermath of martyrdom to the days of Paul in the dungeons of Tullianum, CROSS AND THE EAGLE moves swiftly with interesting fascination, giving an intimate and colorful picture of one of the greatest and most interesting periods in history.

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